

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

*The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave and free.*

*A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age o' Gold!*

*I feel the earth move sunward,
I join the great march onward,
Fore-reach the good to be,
And share the victory.*

—Whittier.—

WITH our next issue we begin another half year volume. We have tried hard to increase our right to an increased subscription list. Have you done what you could from your end of the line to give us the increased list? We will continue our

efforts at improvement and enlargement. Have you any duties in this direction? Together we may hardly do it, certainly without you it cannot be done.

**

THE ultimate lesson in religion, to the teaching of which all the activities of the day conspire, is the truth exemplified of old, that all provinces are overshadowed by the white wings of the Holy Ghost, that there are gospel accents in the speech of all helpers of men, that while forms change and dogmas die truth and love live on forever and everywhere.

**

WE print in another column an article on the "Union of Liberals" from the *Universalist Monthly* for August. No comment from us is necessary, as our attitude is well understood. We not only believe in the "Liberal" church but we are at present working for it and in it. The union must come, but good things never come by waiting for them. Somebody must work for them. This working is the ungracious, oftentimes thankless, but always indispensable, condition of progress.

**

ALL SOULS CHURCH, Chicago, is printing in pamphlet form the series of sermons which its pastor has been preaching on the "Seven Great Teachers of Religion." These sermons have been given to overcrowded houses, many being turned away for want of room. The church publishes them as a contribution to the work of the Parliament of Religions. Zoroaster, Confucius, and Buddha are already out. Moses, Socrates, Jesus, and Mohammed are in press. Any or all of them may be ordered from this office.

**

THE *Christian Advocate* tells of the sister of a high-church rector from America who was greatly shocked on hearing a low-church rector read the Scripture with becoming empha-

sis and accent. She thought it almost blasphemy to "impose his own interpretation on the word of God. The Scripture should be read in monotone." This is the problem of the day in a nutshell. Is religion to be a monotone, disconnected from human thought and feeling, or is it to be accentuated with human intelligence, with the loves and needs of men and women?

**

THE Parliament of Religions is fast approaching. We print again the Unitarian program and urge upon our readers the privileges and duties involved in the same. The Parliament begins on the eleventh of September, the Unitarian Congress on the sixteenth. Secure your accommodations early and come to stay as long as possible. The hospitalities of the Unitarian Headquarters, 175 Dearborn street, are cordially extended to all friends. UNITY, through its representatives, will count itself among those who are to "receive."

**

A PRESBYTERIAN minister in New York is reported as calling for the organization of a new church to be known as "The Church of the Heretics," a church that will give room for those "who believe in the spirit of the Christian religion, but do not believe in the forms it has assumed." But why rim this church with the word Christian? for surely there are noble and saintly heretics who exemplify the spirit of religion, who may not confess either the word Christian or religion. The Church of the Heretics must be the Church of the Aspirants—all those who reach after the good.

**

IN the money stringency which threatens the country we should be glad to consider such expedients as that of Mr. William C. Cornwell, of Buffalo, who proposes to have the local clearing houses issue to the

respective banks composing them drafts upon New York, secured by clearing-house certificates, which drafts shall be in small denominations, \$1, \$2, \$5 and \$10, and redeemable at the counter of any local bank,—provisions which, it is believed, would adapt them to use as a circulating medium as long as the stringency continued, while the rate of interest paid upon the clearing-house certificates, upon which they are based, would insure their withdrawal as soon as the money market became easy. The *Buffalo Express* of Aug. 19 is authority for the statement that Secretary Carlisle approves of the plan.

**

THE great congresses continue to meet in such rapid succession that it is impossible for the daily press, with all its mighty machinery, to make note of them, still less possible it is for the weekly weaklings to even tell the names thereof. Last week was a most notable one when the electrical, psychical, chemical, and half a dozen other scientific congresses brought together a truly international company of eminent specialists. This week, by a somewhat violent but necessary transition, the halls of the Art Palace are thronged with the representatives of the more humble labor. The mere program is heart-opening and mind-quickenings. It covers a week filled with eminent names and burning subjects.

**

WE note that Rev. E. B. Payne, of the Unitarian Church, at Berkeley, Cal., has reopened his two-column department of the *Saturday Berkeley Advocate*. This church-column idea was followed by two other ministers (Baptist and Congregationalist, we believe); but all were suspended during part of the summer, and the other columns had not as yet been reopened. This business arrangement of Mr. Payne's, by which he secures a certain space in the local paper every week in which to set forth religious truth as he sees it, seems to us a very commendable way of preaching the gospel; and inasmuch as Mr. Payne often quotes from *UNITY* we are satisfied that his gospel is a sound one. Our brother has taken out no patent on his idea, and we hope that other pastors will adopt this method of reaching a larger parish than that with which they are officially connected.

DO WE WANT ANOTHER PROTESTANTISM?

Yes, a protestantism, not of one theology against another theology, but a protest against the dictatorial power of all theologies. Not of one form as against another form, but against the tyranny of all forms. A protestantism, not in the interest of doubt, but against the dogmatism that in the name of doubt and reason oftentimes becomes more dogmatic than the dogmas they would supplant. We want a protestantism, not to annihilate, but to right the sects, a protestantism that will prick the bubble of complacency that under the guise of Liberality and Culture turns deaf ears to those who in bad English and in dirty clothes are praying in various ways for companionship with man and communion with God. We want a protestantism that will eventually make a theological protestantism unnecessary by making righteousness the supreme test, love the only confession, and truth the adequate quest.

It is obvious that at the present time there is no movement before the public represented by any organization that does represent just this protestantism. It is equally obvious that thousands do feel underneath such a protestantism an ever deepening faith. Such a protestantism finds itself in practical variance with the genteel apathy, the "Christian"-without-definitive ambiguity, and the controversial spirit of historic Unitarianism, as with the don't-mention-the-creed spirit of the Presbyterians. To such a protestantism the bloodless little creed of the Universalists, used to circumscribe their *universality*, is as offensive as the Thirty-nine Articles, whose place in the church economy is determined by the churchman's skill in explaining them away. This protestantism has as great a protest to make against the class distinctions of society as against the thought distinctions of the creeds. It has little in common with the somnolent church, with its upholstered pew and its high-art quartette choir that performs the worship for inactive spirits. This protestantism seeks to unite the millionaire and the day laborer upon the things they hold in common. It will be a church for the masses, a working church, a seven-day church, and not in one but in many ways. Not for all but for many it will be a worshiping church,

tending more and more to devoutness. When the coercive element in worship is eliminated, the worshiping spirit, which is jealous of its freedom and which must always have a spontaneous element in it, will grow.

Now, as in the age of every protestantism, there is a hesitancy lest breadth should sacrifice depth. The old figure of the pond growing shallow as it grows broader is a tyrannical one largely disproved by both history and experience. In matters of the spirit breadth is depth. The open mind is a profound one. The free heart is the great heart. The lover of the light is the lover of God. It is not liberty but the lack of liberty that has made for license.

It is in some such a new protestantism as this that *UNITY* would lead or follow, as case may be. Such a protestantism has been to us an inspiration, calling ever for constructive, diligent, humble and devout lives.

"FOR THE POOR."

Stoutly denied by all those who think that the present industrial system is all right, the fact nevertheless forces itself upon everybody's attention that there is a permanent poor class. Individuals make their way up and down, ranging from poverty to wealth or contrariwise,—from the ranks of the poor some one continually emerging into affluence and power; men of vast possessions dropping in a day into absolute penury, when they have not hedged in time to save something from the general wreck. But the two classes—poor and rich—continue. And it seems pretty well established that these two classes are to be respectively labeled Capitalist and Laborist. It is not here inferred that the latter class is the class that alone labors,—the former class often undergoing a degree of toil and mental strain the so-called workingman is permitted only to dream of. But it is that, by virtue of its capital, the capitalist class is able to draw unto itself an income greatly in excess of that allotted to the labor class. The point is,—granting the two classes to be equally industrious and deserving,—that one class by virtue of its capital is able to seize on a proportion of the common wealth vastly in excess of that remaining to the other class, with the inevitable result of perpetuating the conditions described as poor and rich. The question arises,

Is this division a natural and equitable one or is it arbitrary and forced?

There is, it may be said, a general feeling that the working class should receive a larger return for its steady toil, that it also may have somewhat more to make existence comfortable as well as possible. In addition to its wage, public opinion accords it some benefaction or other, is continually devising some provision by means of which want and privation may be assuaged if not prevented. More and more is the capitalist class called on for generous contribution. To note one instance of this growing spirit of philanthropy: consider the widely discussed question of opening the gates of the Fair on Sunday and reducing the price of admission—for the benefit of the working class; and the further suggestion that the capitalist class donate to the working class either the half or the whole of each Saturday while the Fair is continued.

Now all such proposals must be regarded as a sort of confession that things are not quite as they should be, the industrial distribution is not exactly on the lines of equity; else there would be no such moral obligation either inferred or found to be necessary, the working class everywhere—the “industrious poor”—would be able to manage for itself and pay its own way. Now, if it were possible, would not that be by far the better way? Or is it impossible? If so, is it because capital arms the capitalist with an ethical right to profits and interests that keeps the working class forever poor, renders it always incapable of providing not only for urgent needs and culture, but for the pleasure of participating individually, by free assessment, in the public improvement and welfare? An intelligent workingman has remarked that “there is somewhat humiliating in all charitable institutions, the public school-house not excepted.”

There are many signs that go to swell the chorus of prophecy that we are approaching a new industrial regime that will mete out competence and independence for all toilers,—a democratic era that shall carry mankind up to the opportunities of successful industry, greatly limiting, if not abolishing altogether, the need—now so glaring—of doing something “for the poor.”

S. H. M.

AUSTRALIA'S LESSON FOR AMERICA.

One of the most interesting and suggestive addresses that have been made in Chicago this summer was delivered Sunday evening, August 20, at All Souls Church, by Miss Catherine H. Spence, of Adelaide, South Australia, who spoke of the reforms already effected and now in process of accomplishment in that distant home of freedom. In beginning her address she stated that the colony of South Australia was founded by doctrinaires, and that it still retains the name of “the happy hunting ground of the faddist;” but she did not seem to feel that there was cause for deep humiliation in this designation, although admitting that it contained an element of truth. Starting out under the Wakefield land system,—in accordance with which no land was given to settlers, but all sold at a minimum price of £1 per acre, the income from which created a public fund which is found of great use to the colony,—South Australia has continued to be a very progressive community, and the pioneer of reform in Australia, which land has of late been the teacher of social betterment to the world. Among the improvements in public policy and public administration in which South Australia has met with success and been followed more or less perfectly by other Australian colonies and by distant countries, are:

First. The careful and very complete separation of church and state, in accordance with which no denominational institution, educational or charitable, is subsidized or receives any public assistance. And, further than this, a system of out-door relief, by means of which the pauperization of the people, and the expense of their relief, is lessened instead of being increased; notwithstanding the impression so prevalent in England and America that out-door relief is pernicious. In Adelaide, the capital of New South Wales, is a block of small wooden houses belonging to the government, known as Immigration Square, wherein immigrants are allowed to remain for ten days or two weeks after their arrival, during which stay public rations are issued to them. As they secure work and leave the Square other immigrants come to take their places; and generally some kind of employment is secured before the time of their public

maintenance expires. The theory of South Australia is that orphan children and others incapable of taking care of themselves are *entitled* to maintenance and such education as shall fit them to do their part for the common weal, and that the assistance rendered them by the Government to this end is not charity but justice. Accordingly, while a well woman with only one child is supposed to be able to care for it, a widow or deserted wife who has more than one child is given one ration (so much flour, meat, etc.) if she has two children under thirteen years of age to care for, two rations if she has four such children, etc.; so that she is able to keep them at home, give them a mother's care and affection, and yet not deprive them of the material needs of life. Similarly with superannuated men and women; they are left in their own or their children's homes if possible. Between the ages of six and thirteen school attendance is compulsory and the law is enforced. Children to whom the state thus stands in *loco parentis* are received at the schools without payment.

Second. The secret, or Australian, ballot is of South Australian origin.

Third. The Real Property Act, embodying the Australian system of land tenure and transfer, which makes title a matter of public record and renders the transfer of realty as easy and inexpensive as that of personal property, doing away with the servitude to the legal fraternity which exists elsewhere, where titles must be examined and certified by lawyers. The Australian system puts the small landholders in a far more secure position than that held by this rather unfortunate class in other parts of the world.

Fourth. The taking children out of institutions and putting them into homes, as is done in Pennsylvania and some other of the United States, and as it is hoped will be done in Illinois after the next legislature meets. In this system, which is now being widely adopted, South Australia was a pioneer, and Miss Spence set forth at some length the interesting history of the gradual progress of this idea, which is now fully carried out there. The only institution now in existence for destitute and dependent children who are not suffering from some peculiar disability, such as blindness or feeble-mindedness, is a receiving house, from which they

are sent to private homes with a suitable outfit, which must be maintained by the foster parents, who are also under obligation to send them regularly to school and even to put certain small amounts in the bank for them. Official visitors, generally ladies, go to their homes at short intervals, and paid inspectors visit them several times a year. In addition to these safeguards, the school teachers of the district and, if memory serves your reporter aright, the foster parents also, must make periodical reports. Another feature of this system is that except in case of incorrigibly bad children whose mutual association would be detrimental to their moral well being, brothers and sisters are not separated, but all are put in the same home. This is sometimes a little difficult, but it has been successfully carried out. The foster parent receives a ration for each child he receives. The money value of the weekly ration—of which mention has previously been made—is near \$1.50. After the age of thirteen, working places are found for the children, which are as home-like as possible, but the Government's care for them is not at an end. The control of all these matters is vested in a committee of ladies and gentlemen with a paid chairman and paid administrative officers, assisted by the large body of local "visitors." Miss Spence is a member of this committee, and she and Miss Clarke, the niece of Sir Rowland Hill, were the prime movers in this as in other Australian reforms. The children are encouraged to write freely to headquarters as to the treatment they receive and their happiness or unhappiness. The effort is not made to keep uncongenial people together, and a boy or girl is sometimes changed several times, but if the young person proves very unruly he is as a last resort committed to the reformatory.

Fifth. Unique provisions as to the mothers of illegitimate children. They used to leave the maternity homes very soon after the child's birth, but now unless they secure employment in a good place so that they can keep the child with them, they are required to remain in the home with the child for the first six months of its life. The result has been beneficial not only to the child but also to the mother.

Sixth. Taxation of unimproved land values is one of the great reforms in taxation upon which the South Australians felicitate themselves. A great number of them, like Miss Spence herself, feel that the colony made a mistake in parting with the fee of the land to private owners. The principle of the single tax on land values is widely understood and approved there to-day; but though they have it not, the taxation of land values, the early adoption of the Wakefield system and the large use of the income tax have made the economic system of South Australia peculiarly fortunate.

In the present grave financial difficulties in Australia, South Australia is of course somewhat involved, since the same banking houses have branches in all parts of Australia; but their condition is so much better than their neighbors that the colony feels perfectly confident of weathering the storm. New Zealand, which has a similar land and tax system, but which is not handicapped as South Australia is by close connection with the Australian banking houses, is at the present time, Miss Spence assures us, in a particularly prosperous condition despite the general business depression and financial uneasiness.

In addition to telling what had been done in Australia in the way of reform, and giving her testimony for the single tax, Miss Spence spoke warmly for the next great reform which South Australia hopes to accomplish, and for which she herself is working bravely,—proportional representation, whereby effective voting may be had and the power of the political machine be broken. This does not primarily mean minority representation; it means much more than this,—the *representation of ideas*. If a number of individuals believe in one idea, however much they may otherwise differ in politics, that idea will have adequate representation without the necessity of a political "party" being created to bring it into effect.

Just as young America, New England, has taught the old world much, so younger Australia, the newer England, has many lessons for America as well as Europe. It would be well if we were to adopt all the reforms which Miss Spence described, but surely there is nothing of which this party-ridden land stands in greater

immediate need than this last-mentioned one, proportional representation. We must plead guilty to the serious charge that we Americans are not near so public-spirited a people as our young cousins of Australia. We know our political machinery is corrupt, and yet we leave the amelioration of our condition to venal and incompetent politicians. Let us remember the words of Greece's friend,

"Who would be free, *themselves* must strike the blow,"—

for if we would make our future as great as our past is glorious, we cannot afford to forget that early warning,—*"Eternal vigilance is the price of liberty!"*

F. W. S.

Men and Things

It is said that the ragged palmetto that occupies so much of the apparently waste lands of the South promises to become very useful for tanning purposes. Emerson said that weeds were "plants whose uses are not yet found out." Here is another plant reclaimed. Let the work go on.

AMONG the architectural reproductions at the World's Fair is one from the portal of an old French cathedral in which the expulsion from Eden is portrayed. "The sculptor has shown God pushing Adam gently by the shoulder out of Paradise, while a too zealous angel has seized Adam by the beard and is dragging him forward. Meantime, Adam himself is not idle. He expresses very forcibly his idea concerning the true culprit. Keeping a large fig leaf in place with one hand he has the other in Eve's hair, which he is pulling viciously, and, in order to reinforce his lesson, he is kicking the Mother of Mankind with one foot while he tries to keep erect on the other."

AN illustration of the intolerable oppression of the Russian Government comes from Moscow. In 1887 consent was given to build a new Jewish temple. In 1890, when it was near completion, the removal of the cupola was ordered. The temple was opened, with full permission and public services, June 7, 1892, and the old synagogue was closed. Several weeks later the chief rabbi was notified that July 15 was the last day set for the removal of all Jews who had no right of residence in Moscow, and that so few would remain that they would not need a synagogue; and as "the existence of a synagogue is unbecoming in Moscow," the building must be turned into a benevolent institution or sold by Jan. 1, 1893. The president and chief rabbi replied, recounting the history of the case, and asking that the order be revoked; but the only answer was an imperial order for the expulsion of both men from the city. The building is closed, and the Jews are not allowed to meet in any place of worship. Those who admire such a government ought to go and live under it. —*The Independent*.

SEVENTY cigars and fifty cigarettes for every man, woman and child in the United States were manufactured in this country last year.

—*National W. C. T. U. Bulletin*.

Contributed and Selected

FATHERS OF OUR FAITH.

The fathers of our faith, good souls and brave,
 Recalled of God to join his host on high,
 All dearer grow as fleeting years go by,
 And rise immortal spirits from the grave!
 We picture them as citizens of light,
 As robed and crowned in Love's divine array,
 Tho' they the while are not so far away,
 But still abide our comfort and our might!
 We are beset with heroes great and grand,
 Exemplars of hope's deep devoted life;
 In all our care these conquering spirits stand,
 Inspiring us to manful be in strife,
 To follow where their feet on thorns have trod,
 Outcasts of men perhaps, but loved of God!
 We give all blessing to the hallowed name
 Of Channing, spirit pure and bright as star;
 To Parker, mighty leader in Truth's war;
 To Ware and Dewey, dear to love and fame;
 These in the dawn of hope were leal and true,
 They broke the way for feet that followed fast;
 They bore like oaks the winter's stormy blast;
 Their words well-sown, like grain around them grew!
 But time would fail to count the starry host,
 To note the flowers in the field abloom:
 Full oft they passed unseen, or known at most
 As lights that common pathways may illumine;
 Yet all as one were harbingers of day,
 When love and light the world of hearts shall sway!

WILLIAM BRUNTON.

UNION OF LIBERALS.

Words cannot be coined, invented or imposed. They grow. *Liberal* is the coming word for un-Orthodox religion. It has been abused, disliked, shunned, but it stays and increases. The Orthodox speakers at these World's Fair Congresses find themselves unconsciously using the term "*The Liberal Churches*" to define the aggregation of un-Orthodox worshippers. *Liberal*, like *Orthodox*, is a generic word. It includes Unitarians,

Universalists, progressive Jews, Independents, untrammelled Spiritualists, reverent outsiders, hosts of advance thinkers in all the old denominations. The general distinction is that a *Liberal* finds God in nature and the human soul rather than in any miraculous history, accepts goodness without any creed-demand as God-service. The movement for a union of these scattered elements cannot be stayed. It is impossible that leading men of different names, but with the same great thoughts and purposes, can much longer work on in their isolation. They must and will find each other.

In the September *Non-Sectarian* will appear an article from Dr. Thomas advocating the combination of several papers and magazines into one great publication of *The Liberal Church*; said church to have its cohesive power not in a creed, not in a denominational organism, but in sympathy of thought and purpose, as the Y. M. C. A. has—a sort of Pan-Liberal unity as the Y. M. C. A. is a Pan-Orthodoxy.

The *Non-Sectarian* has already, in the July number, expressed its willingness thus to unite. Whether exactly that will be done the future must determine. The *Monthly* has long advocated the idea of Liberal union, and is ready at any time to become part of a larger unit in which or by which the agreements of Liberals can be furthered. We greatly need something that will be to us what the Y. M. C. A. and the Christian Endeavor are to the Orthodox world. Denominationalism, in the sense of supreme devotion to an "attitude," a creed, a tradition, an historic leader (as Wesley, Murray, Swendenborg), has run its course. For the Orthodox world it has become a weakness. For the Liberal Church it has always been a failure, and is now a calamity. It is state sovereignty. We need nationality. Our Liberal denominations need not disband any more than a State ceases existence by coming into the Union; but we should all together form this nationality of the Liberals.

Of course, there are some who would bitterly oppose the larger unity of endeavor. Let them stay out. Whoever cares more for Universalist traditions and attitudes than for human fellowship and the progress of truth is not a Liberal and has no place in any such union.

—W. S. Crowe, in *Universalist Monthly*.

THE SILVER QUESTION.

It would be difficult to pack into a small space more fundamental fallacies than are contained in the few statements of conclusions drawn from Prof. Taussig's book on this subject, in *UNITY* of July 27. In those statements there is betrayal of gross ignorance of the nature of value, and consequent incapacity to deal with value-dynamics. The writer does not know that the same breath

which states a general fall in prices affirms by necessary implication an appreciation in the value, or purchasing power, of the gold which, as he puts it, "marks that fall."

Nothing is more certain than that the "marking" tool, or, as I should say, the instrument of appraising or measuring out products,—for worthing everything that goes into commerce,—has gone wrong, has become an inequitable and extortionate pricing tool; for it measures out as a "dollar's worth" about 50 per cent. more in the aggregate of all commodities than it did in 1873, when silver shared with gold that "standard" or marking business. A man who puts his thinker to the question cannot fail to see that the value of 371.25 grains of silver to-day is more near the true traditional and equitable value a dollar should have than is 23.22 grains of gold, by all of the difference popularly known as the fall in the price of silver.

"Why do I say that?" Because prices in silver-standard countries have not fallen, but remain nominal, while the conceded fall of more than one-third in all prices in gold-standard countries is exactly the same fact as a more than 50 per cent. appreciation in the value of gold. It follows that had it not been for the act of 1873 our dollar must have remained with silver as a standard and there would have been no price-fall to "mark."

The professor is abused [?] by the notion that gold is more staple as a pricing tool because it has felt less the influence of varying increase in output and cost of digging. He is way off in his facts, in his inferences, and in his intellectual method. Never has silver experienced such vicissitudes in cost and quantity of production as has gold—never a tenth of it. In this country the gold output in 1847 was less than \$890,000, while in 1855 it had become \$65,000,000, an increase of more than seventy times in eight years. The annual output of both the metals combined has been much more unvarying than of either alone. But the professor's reasoning is more distressingly faulty still. Value in economics is not a muscular strain, a mental anxiety or labor of body or mind. Nor is labor the cause of value. Value is a market relation—a swapping rate—of things traded; and in order that any thing shall remain constant in value, all other things must remain so too. Constancy in the value of a dollar is the same fact as constancy in the general price range, and in order that there must be constancy in the relative quantity between money on one side and goods on the other; and therefore in order to keep constancy in prices money must increase *pari passu* with commodities, and the annual increase of silver output is none too much to keep pace with the money demand and the maintenance of normal prices.

There is error in fact regarding wages, but grosser error in employing the wage-rate as a criterion for estimating the value change in money. Cost of production does regulate value of anything; but aside from that, a day's work is no fit economic quantity for use in such a discussion. It is variable in character and incapable of definiteness. Of course, an hour is a definite unit of time, but an hour's labor is the vaguest of things in other respects, and can only be estimated by its output of product; while a bushel of wheat or corn, a pound of cotton or beef, a ton of iron or coal, a gallon of turpentine, molasses, oil, etc., are all precise economic quantities, constant in character, quality, and utility, the same now as they were fifty or twenty-five years ago. Therefore it is that all competent writers employ an aggregate or composite commodity unit, made of all the great staples, and get an "index number" whose variation becomes the criterion in such a quest.

If my strictures are flavored too highly with passion to suit a delicate literary taste, my apology is that once the intelligent reader comes to a full understanding of the subject he will marvel at my moderation. I have had a good deal to do with these professors.

E. D. STARK.

Cleveland, Ohio.

[Professor Taussig has a wide and well-deserved reputation for fairness in his statements and accuracy in his facts; and as my review was simply an exposition of his facts and statements, the above communication hardly seems to need any answer from me, especially since UNITY declines to allow the discussion to be continued. To refute Mr. Stark's position by facts and figures, when he had no opportunity of replying, would seem unfair. Therefore I leave his statements as they are. But the subject is of such vital importance for us all, that I venture to add one word more on the nature of money.

What we all want is obviously a stable standard to measure our earnings by. The day-laborer, who by hard work and thrift lays up a hundred dollars in the savings bank, wants to be able to draw out a hundred dollars, a year hence, just as the capitalist who loans a hundred thousand dollars wants to be sure of getting his money back. Now, if the present Congress should adopt the silver standard, the capitalist who had loaned his money would get back only about half of it, and the day-laborer would draw out only about half of his hundred dollars from the savings bank. He would indeed draw one hundred dollars, but they would buy only about half as much flour or sugar as the hundred dollars he put in. If he deposited money enough to buy twenty barrels of flour, he would draw out only enough to buy twelve barrels at the present price of silver. And if we had been using silver as our measure of value during the last three years, anyone can see what would have happened. Silver has fallen to one-half its value of three years ago, and with the silver standard, if we had lent a sum of money in 1890 we should get one half of it back now; if we had agreed to work for a certain salary we

should be getting just half of it now. It would take two dollars now to buy what one would in 1890; just as it took two dollars of greenbacks during the war to buy what one would have bought before the war.

India had the silver standard up to this year, and it was afflicted by just such fluctuations in value as these; and it was expressly to avoid them that it took refuge in the gold standard of all other civilized countries. And because men fear that our own government may be forced upon the silver basis, they fear to loan money or put it in the banks, lest they receive back only a part of it next year. They do not care to give gold dollars with the prospect of being repaid in silver dollars. They prefer to lock up their money in gold or bonds payable in gold. Some of the silver advocates themselves, even, insist upon having all their loans payable in gold; and that is the only safe way to do, if there is any possibility of our changing to a fluctuating and falling standard like silver.—A. W. G.]

A PICTURE.

It neither hung in the collection of Fine Arts in the great Exposition, nor did it belong to some old collection gathered from some ancient chateau or palace of dead kings.

I, a stranger in the city, after days spent among the great exhibits out there at the Fair, out where I rubbed against princes and chiefs of the earth—there, where costly laces and jewels, robbing for the time the crowns and breasts of reigning kings and queens, displayed their rare beauty—where grand pictures in costly frames hung from the walls in that hall hallowed by the presence of the masterpieces of dead genius—where the roll of great inventions shook the earth with giant motion, and where noble architecture stretched its domes toward the blue heavens—out of it all I came on that bright Sunday morning with thoughts all confused.

I walked down the boulevard until I came to a queer little structure resembling a home more than a church edifice; but as I saw evident church-goers filing in I followed. It was there before and around me the picture lay, and I was permitted to be in that picture a part.

Simplicity, a simplicity that gathered within its folds all force, all power, all strength, all love, it was.

The chapel was built so that the congregation appeared, as it were, to be one household, one family, gathered around in a half circle.

In front, upon the modest platform, were dainty bouquets of roses and old-fashioned snap-dragon and huge bunches of golden-rod, out from which looked a bust of our transcendental spirit, Emerson, smiling out upon us as if to tell us by the gentle force of that smile that all is beautiful, all is good.

The breeze coming in at an open window stirred the flowers and sent their fragrant freshness to us all. Somehow the golden-rod—bright flower of light—led me to old country lanes where, as a child, I had in the

bright early autumn days watched the yellow heads bend to the wind's wishes,—long ago, when what is now was then a dim dream veiled in mystery, and my spirit took on a simplicity that was again child-like.

The minister arose in those surroundings and prayed to the Father, lifting his heart in a sweet thanksgiving that was a bearing of the happiness and tranquillity of his soul to the eye of the Infinite, as a little one would lisp the tenderness it felt to the loving father or mother heart.

He took for his subject that morning one of the lights of religious history, and dealt with it as only a soul could who looks into the heart and purpose of things; in truth, he dwelt upon the sincerity of the man particularly, and taught us that God looks to the honesty of a man's belief rather than to the belief itself, and that we are not to count a man's mistakes against him until we know the man and the purpose back of the mistake: and that from this very strength of sincerity comes all the grand things of earth; that one sincere heart helps to make for another a masterful mind, and stays the fast fleeing courage of the well nigh hopeless soul.

As I looked from the preacher to his flock gathered there, I saw a look of divine understanding on the faces of two or three aged saints; and an old man, with withered hands and face, smiled up at the speaker in a way that told me he had been at least honest in his faith.

I carried away with me the influence of that picture; it brightened all the day, and its sweetness is with me still.

HARRIET HAZELTON SINNARD.

MR. GLADSTONE, in an address at Oxford recently, affirmed Locke, Milton and Newton to be the three most eminent men intellectually in the period comprising the seventeenth and eighteenth centuries. It did not occur to Mr. Gladstone, but it is the fact, nevertheless, that all three were Unitarians.

—Toronto Unitarian.

TO THE misapprehension of the aim of punishment is due much of the misgovernment of children. We recognize the value of training the child by means of retributive punishment rather than by the arbitrary punishment too often used with children. The former appeals to the child's inborn instinct of justice.

—Elizabeth Harrison.

HE who has in his own heart the life of faith and hope and love, and can rephrase it in these terms of nineteenth-century thinking, will neither find the minds of thoughtful men closed against his message, nor his message cast out by a conflicting scientific teaching. He who attempts to prove that modern science is atheistic, preaches irreligion. He best ministers to the religious life who succeeds in making science itself conduct to a larger reverence and a more catholic love.

—Christian Union.

Church-Door Pulpit

THE MINISTRY.*

BY REV. W. H. GOULD.

Two questions suggest themselves as I attempt to speak for the ministry. Why did our Committee of Arrangements ask me to respond to so important a subject when there are others who could speak so much more instructively out of longer and richer experience? Was it because of the completeness of knowledge which the young minister is so certain to possess of all great and important subjects? It seems better to think their intention may have been to see how the ministry appears as viewed through the eyes of the young minister.

The second question which suggests itself is why they gave me the whole of this subject? Had our good Dr. Safford, for instance, been asked to fill this place, he would have wanted only a piece of it, as the study, or pulpit, or pastoral aspect of the ministry, and he would have needed the entire evening to discuss one of these fragments. However, it seems good to see in this, also, the kind thoughtfulness of the committee, who would open the gate to a field sufficiently extensive so that even the young minister could find enough for a twenty minutes' talk. I hope, therefore, it will not be altogether without profit for me to speak of the Christian Ministry as a vocation,—a vocation worthy of the brightest and best of our young people. I shall speak more in the way of suggestions that have emphasized themselves through personal experience, especially experience of personal deficiency and failure. Please remember that we shall look at the ministry through the eyes of the young minister.

The 22d of this month I shall have served five years as an ordained minister of our church. Although I have to confess to many disturbing thoughts of ministerial mistakes and serious shortcomings, and begin to suspect that some of the failures of my short ministry have been due as much to the weakness and foolishness of the pastor as to the lack of appreciation and willingness to heartily co-operate on the part of the people,—in spite of these serious and oppressive personal misgivings, the few years of my service as a Christian minister have been very pleasant, happy, glad years. If some of the fanciful, school-day notions of the ministry have proved to be mere empty bubbles, to break and vanish as soon as they came in contact with the realities of the minister's life and work, the real meaning of that life and work grows more inviting with the increase of actual experience.

We want more ministers, is the call of our conventions, both State

and general. I sometimes wonder if we all understand just *what* is wanted. Is it more students to receive diplomas from our schools? Is it more professional, hired preachers to draw their salaries? Is it more gentlemen to occupy positions of ease and opportunity to pursue congenial studies? Is it more of those who, to use the vulgar but expressive slang, are looking for a soft "snap?" In the presence of this convention we must answer—No; the call is for none of these. The call is for more ministers, and a minister is a servant, one who works and gives himself for others. The question, then, to be asked in looking to the ministry as a possible vocation is not, *where* and *how* will life serve me the best, give me the largest and pleasantest returns, but *where* and *how* can I serve life the best. It seems, therefore, that the first thing to be urged upon those whom we would so gladly win to the sacred calling is the *fact* that the Christian ministry is a life of *service*. Whosoever would aspire to the minister's holy office let him first become your servant.

A mistaken conception here is likely, sooner or later, to cause the would-be minister the greatest trouble and keenest disappointment. If he begin the work of a minister, which he has elected for his life's vocation, with the secret expectation, be it ever so well disguised, that his pleasure and his happiness and his well-being are to be ministered unto, and fails to recognize that the *great inspiring motive* of his calling is that he may serve the pleasure and happiness and true well-being of others, he will very soon find himself in the midst of hard trials and disappointments. In the presence of those who have grown strong and happy and full of blessing in a true and successful ministry it may seem almost out of place to press this particular point. And yet may it not be possible that those whose ministry has been thus successful and happy, in urging it as a vocation upon their young friends, as they point out the things in which they have found great satisfaction and joy, may fail to make sufficiently plain the indispensable condition of that satisfaction and joy? It has become such a natural, spontaneous force in their own life and ministry that perhaps unconsciously they assume its presence already in the young man or woman whom they would attract to the ministry.

Of the minister surely must it be required that unless he is willing to forsake all else for the sake of serving his fellows he is not worthy to be a disciple of the Christ. Nor does it seem to me we should hesitate to make this characteristic of the ministerial calling perfectly plain, for fear it may deter some who might be enlisted in the service of the church.

Recalling my own experience in school and college, young men have been deterred from the ministry, not so much because the conditions were

too hard as because they were made to appear too easy. Some unwise friend whispers that one can get started in the ministry much more easily and quickly than in medicine or law or business; that the minister is more readily admitted to places of social influence and prominence,—all of which may be very true, but the young man who is really bright and ambitious and eager to test the strength and spirit he feels within him, at once decides that the ministry is *too* easy for him; he wants to measure his ability by something in which the honors are honorable because of what they cost. As a matter of fact, although certain incidental results may appear more quickly and with less effort in the ministry than in some other vocations, the conditions of real and largest success are as exacting—it would be nearer the truth to say they are more exacting than in any other work to which a young man can give himself.

In the opinion of your five-years-old minister, there is no one thing which hinders the increase of the ministry so much as the notion, so prevalent in our parishes and in our colleges, that second and third rate men are good enough for the ministry; if there is a young man who is not likely to succeed at anything else, let him become a minister of the Gospel of Christ, of Paul, of Chrysostom, Savonarola, Luther, Calvin, Wesley, Robertson, Ballou, Channing, and Phillips Brooks! The best, those without spot or blemish in body, mind, heart and spirit, are none too good to be servants, ministers of the gospel. And surely the active service of the ministry to-day, the requirements for success in it, cannot be satisfied by anything short of the best. Holding in mind the great motive of the minister, which is to serve and help his people in every possible way, to encourage, to teach, to lead, to comfort and to save, we may now consider some of the special qualifications.

(1.) Of the physical qualifications least, perhaps, needs to be said. Physical health and strength are not to be overlooked. If the minister is to do his work as he ought to do it, the tax upon the mere bodily forces will be constant and severe. Away with the idea that the youth who has physical disabilities which debar him from other pursuits has in consequence a providential escape in the ministry! That may be, but it will not be because of his physical disability for some other calling, which he would rather choose if he had the needful health and strength. The instances of Kingsley, Robertson, Channing, and our own Dr. Thayer of beloved memory, show what a mighty mental and spiritual strength may do to compensate for physical weakness, but they furnish no proof that physical health and strength are not a very important consideration for the ministry. There is no special call to the ministry for the physically

*Address at the Maine Universalist Convention, June 7, 1893. Republished from the *Gospel Banner*.

halt and blind and diseased. Christianity should be muscular as well as intellectual and spiritual.

(2.) As we come to the next qualification the demand for the best grows more emphatic. If success in the law demands mental ability and the most thorough mental preparation and training, success in the ministry demands this the more. The influence of the minister is lamentably restricted, if not absolutely forfeited, who is not able to be intellectually the quickener of his people. Pious dignity and ministerial propriety are no substitute for the needed mental equipment. Perhaps the average congregation may not appreciate the full value of strong mental power and thorough scholarship in the pulpit, but it does not take it more than three years at the outside—twelve months are usually sufficient—to discover the lack, if the brain is weak and but poorly furnished. The minister is called to serve some of the brightest and brainiest men and women in the community. They will be very kind to him in the beginning, far more so than he has any right to expect; they will overlook the crudeness and inconsistencies of the immature mind, provided it is an active, vigorous, growing mind.

But these thoughtful people who are such a tower of strength when they can be bound to the minister by a strong, sensible, scholarly ministry, cannot be much helped, and will be apt to lose their respect and love for the minister whose intellectual resources are deficient. And surely the need of mental power is no less in our ministry to those who are less thoughtful. Indeed, is not the demand for mental fertility and ingenuity to adapt the great truths and encouragements and comforts of the gospel to their needs even more urgent? Will not this call for greater intellectual power on the part of the minister who is awake to the greatness of his calling and opportunity? And still more the variety of service which opens before the Christian requires the best intellectual faculty and furnishing possible. In this regard, certainly, the requirements of the ministry must appeal to the brightest of our young men and women. We shall not keep any away who would be a real benefit to the church by holding the intellectual standard high, and we surely shall be more likely to appeal to those who will prove of greatest benefit and largest usefulness. When, a few years ago, a more urgent call for ministers was made by the authorities of our church, it was a wise act that, at the same time, the standard of requirement in our theological schools was raised; and the result already justifies the wisdom. If you have a boy who ever thinks of the ministry as a possible vocation, help him to see that in it he will have ample opportunity and constant incitement to use the choicest gifts of mind.

(3.) Important as is the intellectual qualification, the necessity of choicest moral qualities is not a whit less. Now and then and for a season one may possibly be a popular preacher, may attract crowds by his eloquence, whose life morally considered is not worthy of the highest respect. But no such person can be a minister; such a one cannot be a servant of real strength and comfort to his people. To-day he who would aspire to the noble office of the ministry must be a man in whose moral integrity, and habitual uprightness of life the people have the utmost confidence. He must be such in this respect that those whom he would serve can swear by his honesty and his honor. Let a man have never so much of physical grace and magnetism, let him be never so richly endowed intellectually, and be deficient here, and he will fail of the best results as a minister. While, on the other hand, he may be weak and unimposing in personal attraction, he may have been unavoidably deprived of the more thorough mental equipment of the schools, and yet, because, as a man among men, people recognize that his life is guided only by true, honorable, unselfish motives, his ministry may be fruitful, blessed with richest harvests. This is a positive, manly, womanly quality, not to be confounded with anything effeminate, artificial. We want no ministry that is good simply because it is removed from and so insensible to the cares and anxieties and temptations which press so hard upon those who sit in the pews. Your people want a minister whom they know would be good in whatever circumstances he might be placed. Here, again, the Christian ministry appeals and offers attraction to what is worthiest in the best young men and women.

So far I have briefly hinted at qualifications which might be urged with almost equal force in the choice of any life-work, and have only insisted that the ministry offers inducements in the way of physical, mental and moral requirements to the true, ambitious young person equal to the requirements of any other profession or business. Let me suggest two other qualifications which are possibly more peculiar to the ministry, although really they ought to enter with force into the choice of any other vocation.

(4.) In the case of the true minister spirituality must be added to the qualifications of body, mind and conscience. One cannot sustain himself for the fullest duty and privilege of the ministry from even the most abundant fountains of intellectual and moral attainments. The true minister who longs for the "Well done, good and faithful servant," who is all aglow to serve his day and generation, will grow strong and patient and persevering only as he draws constant refreshment from that higher life in which he lives and

moves and has his being. If he is to carry comfort to others, he must first be comforted himself. If he is to carry encouragement or truth or life to others, he must first receive these himself. The simple, trustful, hopeful spirit, which instinctively looks up for light and strength, how indispensable this is in the minister! How quickly will our ministry become dry and barren, our tasks irksome, our duties drudgery, if our spirits are not kindled by the divine impulse. The minister must have deep and real acquaintance with the life to which he invites others. He must interpret, in some degree, through his own experience, those wonderful words of his Master, "I and my Father are one."

(5.) And equally imperative with the clear understanding of what the ministry is, and the qualifications of body, mind, conscience and spirit for it, must be the call of God to it. Let the young man come to it only as he feels consciously and definitely that this is the thing which God would have him do. It must be because of the grace that was given him of God that he should be a minister of Christ Jesus. The beginning and the end of my talk must be joined together as the two prime considerations in deciding upon the Christian ministry for one's life-vocation. To see clearly what the ministry is, that it is a strong, intellectual, conscientious, spiritual service for others, that no nobler, more honorable enterprise can engage the best gifts and abilities of the best young men and women, than to aim, through the opportunities of the Christian ministry, to serve and help their fellows; and then to feel that there is a divine drawing of them to this ministry, that they cannot be quite true to themselves, quite faithful in the use of their talent in any other vocation,—these are the young men and women we want to answer the call for more ministers; they are the ones who ought to answer it. If the call could be interpreted to them so they could understand it, they would answer it as Isaiah and Paul answered it. Are there not, at least, fifteen such young men and women in the parishes of this convention to-day? There certainly are twice that number of places in our State waiting for just such ministers as these young people would make.

Having a sensible, true idea of what the ministry is, seeing in it the opportunity for the highest exercise of the choicest gifts of mind, conscience and spirit with which they have been endowed, and the Holy Spirit inviting and urging them to it, they would be the ministers to establish upon the firmest foundation fifteen new parishes within the borders of our convention. May it be that this convention needs these ministers as much as it needs the money for which its opportunity calls so urgently? May it be that we need the ministers first, and if we had them

that the money would come more quickly and more easily? I would not magnify the ministry at the expense of any other legitimate life-calling. But I would insist that as a vocation it is worthy of earnest, thoughtful consideration by the brightest and best of our young men and women. And then, if its qualifications have been as well met, its rewards, though perhaps not exactly the same in kind, will be as rich and abundant and honorable.

World's Fair Notes

Around the base of the monument on the Lake Front on which a Columbus stands eagerly peering, his hands clutching as though a new world was within grasp, idle workmen were grouped, no whit less eager than the great discoverer, who seemed to be still leader, so well did the mute statue fit into the picture. It was an impressive scene to one standing aloof, viewing also the ground round about strewn with weary, discouraged mortals. A spectacle suggestive to art, and instructive—shall I say—to ethics.

I had gone thither purposely to mingle with the crowd, to catch, if I could, its temper and gauge the intelligence prevailing. As I turned on Michigan avenue I gazed unexpectedly on the now famous statue, concerning which I had heard few commendatory words. This first impression was wholly favorable. The thing is alive, anyway, I said to myself. I do not see why Columbus, nearing the new world, expectant, certain, tremulous with the excitement, should not have stood just so. Nor does it appear to me that the pedestal is too small. It is unmonumental, but why is that a fault? Perched there as on an eminence, unmindful, taking no thought of all else, looking only for the new land, what idea better? You may be told that a man as a work of art should pose in accord with certain rules of dignity and grace. There is no rule genius may not snap in two, so the great idea be let loose to win its own way. The sculptor has endowed his work with the spirit of the navigator. His Columbus is not on land—he is aboard ship and sailing!

The Lake Front—with due deference to contrary opinions—is, in my opinion, well “statued”—borrowing the phrase.

Must I now keep to art and take the “Whaleback”—for to go overland were now a profanity—to the Fair grounds?

I decide to draw nearer to the scene I have viewed with approval from afar, and keep to my original intention of “overhearing” if not of taking part in the conversations, debates, gesticulations that seem more pronounced and intelligible at shorter distances.

It does not take long to discover for one thing that the Labor Congress

has already convened. There are two speakers, one on either side of the monument, and groups innumerable, where excited debates are in progress, with everybody entitled to the floor—if he can get it.

In the middle of a circle, so packed together that I can but just see his hat, sits (apparently he is sitting, but I cannot discover whether it is on a camp-stool which he carries about with him) a “single-taxer”—so he is described. I overhear him say: “What a man produces is his own; a tax on that is robbery.”

“But if the government is to be run, it's got to be supported.”

“But don't you see,” the “Taxerman”—as he is called by another listener—responds; “don't you see, a tax on land will do that.”

“No, it's no clearer 'n mud. But what I do see is if we're goin' to have government, why don't we stand up like men and say, ‘Here, take so much of what we produce.’ That's the square way.”

“But—”

“But let me finish”—it is a lank, intellectual-looking fellow who has been speaking—“if you deny the right of government to tax, you deny the right of government to exist.”

The crowd surges. It is difficult to maintain one's footing. I leave the “taxer” to his task, and turn to be accosted by a young man of twenty-five or thirty years—hard to tell, he is so begrimed.

“What do you think?” he demands.

“I came to listen,” I reply.

“Well, I can give you my opinion. There is too much faith in Man. It's opening the World's Fair Sundays that's brought it all. These Fair people think they can run the universe. They forget there is an Almighty. They're making the judgment day now.”

“But the Fair is prospering,” I ventured, “more than ever.”

“Oh, yes; the Fair gains, but the world outside don't, and many a mouth that has drank Java coffee there will, in my opinion, go hungry for bread before God is done with them. The Fair ought to close tonight. Then the judgment of insulted heaven might be arrested.”

Many a raving as bad as that has been heard during the hot weather in pulpits, so I made no doubt but the fellow was sane enough on other topics.

“What do you work at—when you have work?” I asked.

“I'm a plasterer. But when there's no building, of course there's no plastering. But the Lord provides for those that fear Him. I've a friend,” etc.

My ear catches the German accent of some one speaking from the monument. The burden of his complaint is the threatened interference of the police with their meetings and parades. He is undoubtedly right. The law is on their side. But the

Chief says, “We know that, but we are considering whether it is *policy* to permit this disturbance.” “*Policy!*” cries the speaker, “Oh, you see, the law is nothing; the police is everything. When they ope their mouths the law steps aside. Is that America? No! America is liberty secured by law, and that is despotism. They call us *law breakers*, anarchists! Judge ye between us!”

Now a silver-bearded old man mounts with difficulty to the platform of stone. “For God's sake,” he cries, speaking deliberately, solemnly, “whatever you do, don't breed a disturbance and spoil all.”

“He's paid for saying that,” shouts a voice from the crowd.

Now a volunteer—a genuine capitalist, as he announces himself—and he is made bold to address labor because he believes “Capital and Labor are friends.”

“Friends!” growls a burly fellow, “and capital turns labor out to starve. Why don't capital come round now and divvy if we're such friends?”

The capitalist says something about patience, and assures his fellow-laborers that all is being done that can be done. “Ten days more and you go to work.”

“Yes, we'll go in wagons and never work any more—before that time.”

Another group is listening to (when not commenting on) a letter in a daily paper that tells of a woman who has “no pity for the idle, for they can all get employment on farms.”

“That woman ought to go on exhibition,” quoth one, “as a curiosity. Such ignorance—such dense ignorance!”

“You're right, she had. Suppose there is work somewhere for some of us, who knows where it is? Suppose you and I set out to find it, how long 'fore we'd be nabbed up as tramps? Suppose we got into a house, got work, and got to bed? Ten to one, the woman would sit up all night, or sleep with one eye open, for fearin' we git up and murder 'em all, or run off with the house or a yoke of oxen.”

Another quietly: “It's all very well to talk about laborers forsaking the country for the city. Laborers, like other people, go where they *think* there's the most chance of steady and well-paid work. Besides, who of us, come down to the practical point, could go on a farm and be of any earthly good, except to pull weeds.”

“And we might not know a weed when we saw it,” facetiously said some one else.

“I know one weed when it's rolled into shape—wish I had one now.”

The procession is decided on, following the American flag. About one third moves off with a heavy tread.

“I'd rather do two days' work than walk about the city once like that,” one said, looking on thoughtfully.

"I'd cut my throat before I'll do it again—march through the muddy streets with the aristocracy looking at us from the upper windows."

"You're all right there," cries another. "Why, yesterday, nobody noticed us. Big crowd gaping at us on the City Hall steps, not a cheer, not a hoot, not a yell. What kind of a reception was that for honest workingmen starving? It was like marching by a cemetery."

"I will tell you what I think, men," began a man with a fine, intelligent face. "If we should gather our largest procession and march quietly, without banners, and without saying one word, that might have some good effect. It would be self-respectful, and win us more of the kind of sympathy we need."

"There's some people as can't keep shut anyhow, and I guess I'm one of 'em," responded the man who craved even a "hoot." Just then the tallyho coach went by blaring its trumpet. "There go the 'ristocrats," he cried.

And now my young man who "put not faith in man but in high heaven" pulled at my coat sleeve.

"It's the Fair, you see."

S. H. M.

The Study Table

LIFE OF REV. SAMUEL WILLARD, D. D., of Deerfield, Mass. Edited by his Daughter. Boston, Geo. H. Ellis, 1892. \$1.50. — For three braveries this good man was remarkable. He was probably the very first minister to whom a faithful Evangelical "Council" refused ordination on account of his Unitarian proclivities. This was in 1807, some years before the dreaded name was accepted by the heretics or the set debate began which split the church of the Puritans in two. Deerfield had suffered much as a frontier town during the French and Indian wars, and—"should I be settled here, it will again become a frontier town, the frontier of liberal principles," the young man predicted. And for many years it was so. He was the leper preacher of the beautiful river valley, from whom the "sound" ministers kept far aloof. But the deeper heroism of the man came out in a more personal experience. After a few years of service he was stricken with partial, which presently became total, blindness. During the forty years of it his daughter recollects no murmur and no melancholy over the privation. After a while it obliged him to resign his pulpit, but he preached more or less all his long life. He became our first "blind preacher," our "Parson Milburn,"—extemporizing his sermons, committing to memory his Bible chapters, and gradually learning, not the hymns, but the hymn-book, by heart! Not only this: he walked hundreds of miles, he gardened, he climbed his apple trees to prune them, he sawed and split his wood. No wonder the daughter

writes: "I think no member of his family had sufficient nerve to watch him while engaged in splitting wood, though he never met with injury but once in this way." A blind man's verdict on disaster is worth remembering: "A great part of the evils which befall these frail bodies of ours may be traced not to outward dangers, but to want of caution. For thirty-eight years I have had no clear vision, and for twenty-four have been in total darkness, and still have scarcely had one fall that gave me even a moment's pain." Thus he conquered his conqueror. His third bravery was perhaps even more remarkable: it was a deliberate, systematic experiment at the age of seventy-four to prove the truth of Cicero's word that "aged people need not lose their faculties as they do if they would continue to use them." So he now increased his stock of Bible chapters to one hundred learnt *verbatim*, mastered the rest of that hymn-book, with 518 hymns in it, locked into himself four books of Euclid's theorems and problems, and, attacking the old catalogues of seven leading colleges of New England, presently could tell the college degree and the public honors of all the graduates who attained distinction. A necrology incarnate! And on his eighty-first birthday he passed an almost perfect examination in his quaint study courses. He was a year older when he said, "I have mental work laid out for ten years more." The dear companion of this long night of blindness died only a year or two before him, and she helped him begin what he probably considered his best contribution to the world's progress,—a "Family Psalter," containing 457 hymns of his own composing, fifty or more being written in his eighty-second year. But we suspect the brave old singer was better than his songs.

W. C. G.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION has recently issued as Nos. 21 and 22 of the second volume of their penny series of "Tracts for the Times," Rev. R. A. Armstrong's recently delivered essay on "The New Orthodoxy," and Rev. William Gaskell's "Strong Points of Unitarian Christianity." As the former was published in UNITY Church-Door Pulpit about a fortnight after it was first read, and UNITY's high appreciation of its value then expressed, we need say nothing more of it now. Mr. Gaskell's exposition is manifestly addressed to the orthodox, and seems designed to lead them to the truth by very easy stages, the three points enumerated being (1) that Unitarian Christianity has the advantage over opposing systems in that its fundamental principles are "set forth in the very words of Scripture"; (2) that it is "the faith of the universal church"; and (3) that its "principles have their root in human nature."

PUTNAM's series of the "Story of the Nations" is being translated into

the Marathi and Gujarati languages, the volumes on "Egypt," "Persia," and "Turkey" having already been published. The work has been undertaken by the tutor to H. R. H. the Prince Gaikwar of Baroda, British India, at the national expense. The companion series of "Heroes of the Nations" is now under consideration for a similar translation.

THE MAGAZINES.

THE NEW WORLD, for the last quarter, dated June, 1893, seems to the writer the strongest number of this very able review. Professor Morgan's "Evolution—A Restatement," and Dr. Peters' "Development of the Psalter" are the most powerful of the contributed articles as regards depth and scholarship. The former contains a great deal packed in small compass, and is of interest to every thinker of our day; the latter is a very valuable contribution to one of the most difficult problems in Old Testament criticism. Besides these there is an article by one of the editors, Professor Everett, whose fine poetic instincts fit him particularly well to discuss "Tennyson and Browning as Spiritual Forces," and articles on "Modern Explanation of Religion," by Hermann Schultz, of Goettingen; "The Social Movement in French Protestantism," by Elisee Bost,—an interesting account of the Christian Socialism movement in that country; "The Triple Standard in Ethics," by George Batchelor; "The Congregational Polity," by J. H. Crooker; and an appreciative estimate of the late Andrew Preston Peabody by the liberal Baptist divine, Dr. Moxom. But the great value of this Review is in its sixty pages of book reviews—careful examinations, by competent scholars, of the important recent publications treating of religion, ethics and theology, and kindred fields of thought, embracing twenty-two works, ranging from Bosanquet's "History of Aesthetic," through Rodolfo Lanciani's "Pagan and Christian Rome," to Prof. Mitchell's exegesis of "Amos." In Prof. Peabody's review of Jacob Riis' "Children of the Poor," he specially commends the author for his protest against institutionalism as applied to the care of unfortunate children. "Against the whole tendency," says the professor, "Mr. Riis, in common with most skilled observers, makes his protest."

IN THE COSMOPOLITAN for August, the leading article is "The Intercontinental Railway," by W. D. Kelly, the engineer in charge of the surveying corps sent out under the auspices of the International American Conference to survey a line south from Quito, Ecuador. The country through which Mr. Kelly passed is for the most part *terra incognita* to civilization; and partly on this account, partly because of the greatness of the undertaking he was engaged upon, his paper is of absorbing inter-

est. The great variety in climate and peoples found in this area, the great natural wealth, vegetable and mineral, of portions of it, and the historic and anthropological interest associated with the region of the Incas' Peruvian civilization, where today, in the interior, thousands of natives preserve their own partial civilization regardless of the changes wrought by the Spanish-American civilization on their borders,—all combine to present a most inviting field for students of all kinds in this land. Other contributions to this number are Prof. Boyesen's "Conversations with Bjornson," the concluding paper of Camille Flammarion's "Last Days of the World," a very interesting description by Poultney Bigelow of Berlin's method of cleaning the city and utilizing the sewage in the transformation of sandy barrens into rich farms, and many other good things.

THE fourth number of *Employer and Employed*, the Boston quarterly devoted to profit-sharing, contains the second paper by F. H. Giddings on "The Relation of Recent Economic Theory to Profit-Sharing," a helpful presentation of the subject; a discussion by Mr. R. H. Towne, of the Yale & Towne Manufacturing Company, of the specific method of co-operation which he designates gain-sharing, in which the effort is made to give to each employe just such share of the gain as is directly affected by his particular efforts; a review of Mr. T. W. Bushill's book on profit-sharing (Mr. Bushill being an English profit-sharing employer); and other matter on the general subject. The subscription price is only forty cents a year, and the magazine may be obtained by all interested from Geo. H. Ellis, 141 Franklin street. We wish the number interested in the subject were larger than it is.

DEMOREST'S FAMILY MAGAZINE for September is a beautiful number, devoting some thirty-odd pages, profusely and very handsomely illustrated, to the Columbian Exposition. It is the best Exposition number of its kind that we have yet seen, notwithstanding that most of the illustrated magazines are now full of the Exposition. As with the other publications of this date, much space is given to pictures of distinguished Orientals who are to take part in the Parliament of Religions.

IN THE ADVANCE for August 17 is an admirable article by Rev. J. W. Sutherland on "Some Simple Means of Increasing a Pastor's Efficiency," in which he urges the importance of putting the laymen to work on committees, etc., even though it be somewhat easier in the first instance for the minister to do everything himself.

THE REFORM ADVOCATE for August 12 contains an interesting and scholarly article on the "Economic Aspect of the Persecution of the Jews in Russia," it being a paper read by

Charles S. Bernheimer before the post-graduate seminary in political economy at the University of Pennsylvania.

Correspondence

INFORMATION WANTED.

EDITOR UNITY:

Can any of your readers tell me the author of the poem in which are found the words: "For all the boundless universe is Life—there are no dead (or, there is no Death)"?

S. ELSBY.

Milwaukee, Wis.



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- SUN.—Let integrity and uprightness preserve me; for I wait on thee.
 MON.—My heart trusted in the Lord, my strength, and I am helped.
 TUES.—According to the cleanness of my hands hath he recompensed me.
 WED.—A mighty man is not delivered by much strength.
 THURS.—Depart from evil, and do good; seek peace and pursue it.
 FRI.—The meek shall inherit the earth.
 SAT.—The Lord is my shepherd, I shall not want. —*Psalms.*

THROWING KISSES.

Dorothy, whose winsome ways
 All who know her can but praise,
 Has completely won my heart
 By this simple little art—
 Throwing kisses when she passes.
 Dorothy is quite complete
 In her childish art so sweet:
 If, walking out, we chance to meet,
 Me she never fails to greet,
 Throwing kisses when she passes—
 Throwing kisses straight at me,
 Laughing in her baby glee.

Dorothy, oh, sweetest maiden!
 Oft my heart is heavy laden,
 But the gloom has vanished, quite,
 Let Dorothy but come in sight,
 Throwing kisses when she passes.

All the darkness of the day
 By her sweet smile's chased away,
 All the earth has grown more gay
 When Dorothy has chanced this way,
 Throwing kisses when she passes—
 Throwing kisses straight at me,
 Laughing in her baby glee.

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COUNTRY SKETCHES.

Friends.

"Verdantly let Shamrocks keep their sainted dust;
 The bad man's death it well becomes to mourn,
 Not so the just. —*Father Prout.*

"Peace"—with the word come two pictures. An autumn day with hills stretching away into infinity, their boundary line only hidden by the deep blue haze which seems dropped to shut off earthly vision from glories too great for mortal eyes.

The meadows which but lately waved with wheat present from a distance an unbroken surface of faintest gold. The woods beyond seem the birthplace of the brooding spirit of stillness which has enwrapped this sweet country town on this long past day. In their depths one can hear the tinkle of a dropped nut from the overhanging tree to the placid brook below, or the drowsy drone of the grasshopper; and the insistent whirring of the reaper in

some far off field might be heard, though it has become part of the silence, so regularly does its beat fall on the ear, like the ticking of the unnoticed family clock.

Peace everywhere—and at sunset, down the long lane which stretches from the meadow, come two figures in the autumn of life. Peace embodied is before you. They have grown old together, these brothers, and age has touched them both with tranquil beauty, placing her crown of silver on their heads and etching their faces with the delicate hand of an artist. The pasture lies behind them, breathing too of quiet and rest. The cows chewing their evening cud of contentment with half-shut eyes, the waving shadows of the dipping boughs, brocading the fence corners, the ghosts of dead flowers floating past, all suggest that night is creeping toward them with her poppy draught. And carrying the swinging pail of milk on a staff between them, these two bent figures pass serenely on their downward path, mutually supported. It was always so with these two loving hearts. When they were young they wiped childish tears from each other's eyes with their brown pinafores, and as this abiding love grew with years, together their names were placed in the father's will, joint heirs of their double portion.

Love came to them, but while to one the sweet boon was not denied, from the other death snatched the tender form and spilled the cup of ecstasy. Together again they bore this grief, and the healing touch to the aching heart was a brother's. So it came to pass that manhood found them still together: one with a home and wife and children; the other forgetting his own sorrow in self-sacrificing devotion. Sometimes my childish fancy saw on that aged and resigned face a look of yearning sorrow. There came to him visions of what might have been. A sweet young face looked at him from the stars. A face with wide, gray eyes and misty hair, never old, but eternally young, while he sat there bent and gray. It was then that a hand clasped his. It, too, was old with heavy veins, but its touch was full of healing.

"Brother," he would murmur, "we have each other. Be not cast down. There is one greater that does what is right." And on the silence which followed there breathed consolation.

In all perfectly sincere natures there seems to run a vein of simplicity—a love for the natural pleasures of this bountiful earth. One of the sunny pictures of these lives is their enjoyment of simple things, their long tramps together, sometimes bringing home luscious blackberries, dewy and ripe—never since have any tasted so sweet; or again brown nuts, bearing with them the atmosphere of the spicy woods. They were nature lovers, and did Nature ever "betray the heart that loved her?"

With deeply religious natures and belonging to a small community where orthodoxy was held strictly to its most narrow meaning, they did not "join the church,"—a most necessary act in their neighbors' opinion,—but in their great simplicity feeling unworthy, and holding the conviction that they could not take upon themselves vows so deep and awful as those which were unthinkingly responded to by childish voices, they lived up to the highest interpretation of the divine law and found peace.

In the quaint old church one might see every Sunday these two devout faces, and if a deeper note vibrated through the old songs that wailed up to the great Father, I always knew what voices were swelling the thanksgiving. How many Sundays when, with weary little brain, I have alternated between counting the thousand tiny panes of glass which decorated the window, each elaborately retouched with a coat of varnish to keep curious eyes from straying to diverting subjects outside, and wondering why the dear old minister was put way up in that little wooden box, or whether Mrs. Smith felt happy to think she was going to heaven when her wild boy, who died unrepentant, would be suffering in torment, I have gained instant faith that all would be right in glancing at these two noble heads, serene and undismayed.

But there came a day when the old bell tolled deeply and long, when down the narrow aisles of the old church filed a sad procession, and as the wheezy old organ once more responded to the player's touch and "Jerusalem the Golden" chimed in with the bell's notes no rich voice rolled forth its sustaining harmony; for one voice was silenced in death and the other in sorrow. Outside the world was palpitating with life. A robin was singing its sad sweet refrain in the locust tree by the window, the bees were buzzing their staggering way homeward, and the scent of the budding flowers was wafted in with every breeze. Life, life everywhere, and life immortal for the soul which had fled from that silent form. But to the loving heart pierced by that severing sword of death, what consolation? One look at the rapt face answered the question. Exalted sorrow held a place there, but not blind despair.

"He won't live through this," said the garrulous but kindly tongue of a neighbor; "they've allus stuck side by side; where one went t'other followed. It beats the world."

But he lived his allotted time, as we all shall, and one May day, when the earth seemed touched by the finger of God, and clouds sailed across the sky like heavenly chariots for released souls, he broke the chain which bound him to the earth, and, breathing "My brother, my savior," he crossed the boundary line.

* * *

In such an age of tumult and

money getting, to recall such lives is like the "shadow of a great rock in a weary land." F. O. L.

A LITTLE GIRL'S PHILOSOPHY.

"Spell toes," said the mother, who was teaching her little daughter, seven years old, to spell.

"T-o-z-e," answered the child.

"No, dear, that is not right. T-o-e-s spells toes."

"But it sounds like t-o-z-e."

"I know it, but you cannot go by the scund."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F-r-o-e-s," said the child.

"No, you're wrong again. This time we do use the z and spell the word f-r-o-z-e."

"Huh!" grunted the child.

"Now spell rose," said the mother.

The child hesitated. Finally she said: "I don't know whether to say r-o-z-e or r-o-e-s, and really I don't know that either way would be right."

"Spell it r-o-s-e," said the mother, "though there is another word pronounced just like it that's spelled r-o-e-s. That word is the name of the spawn of fishes."

The poor little child looked very miserable.

"Just one more word," said the mother. "Tell me how you spell blows."

"Well," said the child, who had had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind. "I spell it three ways. I spell it b-l-o-s-e for breakfast, b-l-o-e-s for dinner, and b-l-o-z-e for supper."

"I spell it b-l-o-w-s all the time," said the mother.

The child said nothing for a minute or two. Then, looking up, she solemnly remarked:

"I think, mamma, that the English language was made for persons very well educated."

—Christian Patriot.

Notes from the Field

Pacific Coast.—Rev. C. W. Wendte, Superintendent of the American Unitarian Association for the Pacific Coast, will leave Oakland, Cal., on the 21st of August, visit points in Oregon and Washington requiring attention, preach on August 27 at Olympia, and on September 3 take part in the installation of Rev. E. M. Fairfield at Spokane. After a lecture at Helena, Mont., he will journey direct to Boston, where he will remain five days in consultation on Pacific coast church business, and meet any brethren desiring to confer with him from September 10 to 16. Thence to Chicago and the Parliament of Religions for a week, returning to California via Arizona points in time to help dedicate the new Unitarian Church at Pomona. During his six weeks' absence Rev. Mrs. U. G. B. Pierce will be in charge of the parish at Oakland.

—Christian Register.

Detroit, Minn.—Although this lake region is over the line, we learn from the *Universalist* that the North Dakota State Union of Universalists held its meetings there the last of July. State Superintendent F. A. Jenkins, of Fargo, N. D., opened the meeting. Rev. J. N. Parker, of the same place, made the prayer, and Rev. L. F. Porter, of Anoka, Minn., preached the sermon. At 4 p. m., Rev. Miss Helen G. Putnam made a very well-received address, which was followed by short addresses from Rev. Mrs. Porter, Rev. Mr. Parker, and Superintendent Jenkins. On the following Sunday morning the Unitarian missionary again addressed the Union, the subject of Miss Putnam's sermon being "Social Purity and Temperance." At 3 p. m. Rev. Mr. Porter preached, and at 8 p. m. his wife conducted the final services.

Jewish Department of Chautauqua.—Dr. Henry Berkowitz, of Philadelphia, has in hand the incorporation into the Chautauquan work of the future a department for Jewish studies, and it is pleasing to learn that Dr. Vincent and the other Evangelical Christians who control Chautauqua University are heartily co-operating with the Rabbi, and propose to so modify the requirements of their course as to adapt it to Jewish students. In the *Reform Advocate* of August 19 is a paper by Dr. Berkowitz on the subject.

A Visitor from India.—The following postal card, received from the Rev. Robert Spear, of London, will be of interest to the readers of *UNITY*: "The Rev. Bazarka, of Bombay, a minister of the Brahmo Samaj of Bombay, has been preaching for many of us in England. He will visit Chicago in September. Please interest yourself in him and find him some pulpit work for a few weeks. He is worthy of all kindness."

Chicago, Ill.—Rev. Dr. Joseph H. Allen is in Chicago on his way east from San Diego, and the Rev. Wm. J. Potter, President of the Free Religious Association, and Rev. N. M. Mann, of Omaha, Neb., are in the city. Mr. Potter is here to attend the Parliament of Religions, and will remain about a month. Miss Susan B. Anthony made a call at the Unitarian headquarters at 175 Dearborn street, in company with Rev. Ida Hultin, last week. For church services in the city we refer our readers to our Announcement column.

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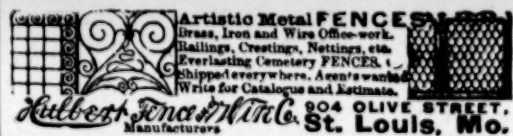
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Publisher's Notes

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BARROWS (Samuel J.). *A Baptist Meeting-House. THE STAIRCASE TO THE OLD FAITH; THE OPEN DOOR TO THE NEW.* 16mo., pp. 221. 75 cents.
Doom of the Majority of Mankind. 12mo., pp. 160. 50 cents.

BARTOL (C. A.). *The Rising Faith.* 16mo. \$1.25.

BULFINCH (S. G.). *Harp and Cross.* 16mo., pp. 348. 80 cents.

BIERBOWER (Austin). *The Morals of Christ. A comparison with the contemporaneous systems of Mosaic, Pharisaic and Græco-Roman ethics.* Cloth, 16mo., pp. 200. \$1.00; paper, 50 cents.

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Announcements

THE FREE RELIGIOUS ASSOCIATION AT THE PARLIAMENT OF RELIGIONS.

FROM THE PRELIMINARY ANNOUNCEMENT.

Inasmuch as the Free Religious Association of America was really the first to inaugurate on its platform, twenty-six years ago, the idea of a "World's Parliament of Religions," it will be eminently proper, and in accordance with the fitness of things, for it to take part in this larger Parliament to be held in Chicago as a part of the World's Fair, recognizing as it does in its projected convening a "consummation devoutly to be wished;" for it is one of the most significant events of the age, and it may be productive of vast results to the future development of religion. The full significance of that assembly of delegates from all the leading religions of the world will not be manifest, however, nor the logical results of the event be deduced in their completeness, without the meeting of the Free Religious Association to point to what lies beyond a temporary Parliament of Religions. It is very much to have the religions of the world thus brought together on the same platform for a presentation of their beliefs and aims by their own representatives, without controversy or debate. But are the representatives of the religions, there amicably gathered, to separate for their respective countries with the same controversial aggressiveness against each other which they have hitherto manifested, and with the same mutually antagonistic claims to exclusive supernatural inspiration and guidance? The Free Religious Association is the one general religious body in this land which, following the inevitable logical trend of the scientific study of the religions of mankind, has publicly proclaimed the possibility of a new and permanent religious fellowship and cooperation on the basis of the "scientific study of religion and ethics," free reason and of a common humanity,—in lieu of the old theological bases, which, however stringent or atten-

uated the Dogma, were laid in alleged revelations through miraculous books or persons. We urge, therefore, the members and friends of the Association to rally at this gathering in full numbers. And we cordially invite all who are in sympathy with the general aim and purpose of the Association, whether they have heretofore acted with us or not, to be present at the twenty-sixth Annual Convention of the Free Religious Association, which will be held in Hall No. 31,

Art Palace, World's Fair, Chicago, Ill., on Wednesday, September 20th, 1893.

WM. J. POTTER, Pres.

D. G. CRANDON, Sec'y.

THE MORNING SESSION.

beginning at 10 o'clock, will be presided over by Col. Thomas Wentworth Higginson, one of the Vice President and founders of the Association, who will make the introductory address. By request of the Directors, the President, William J. Potter, will then give a written address entitled: "The Free Religious Association,—its Twenty-six Years and their Meaning." Dr. Francis Ellingwood Abbot will follow, on "The Scientific Method in the Study of Religion," Mrs. Anna Garlin Spencer, of Providence, R. I., on "The Free Religious Association as the expounder of the Natural History of Religion," and Jenkin Lloyd Jones, of Chicago, on "Religious Progress." Other speakers have been invited and will be announced later.

THE AFTERNOON SESSION

will begin at 2:30 o'clock, and will be devoted to the subject, "Unity in Religion." Minot J. Savage, of Boston, will open the subject, followed by Dr. Edward McGlynn of New York, Mangasar Mangasarian of Chicago, Rabbi Hirsch of Chicago, Mrs. Ednah D. Cheney of Boston, and others yet to be announced.

THE FESTIVAL,

with supper, speeches, music, and social opportunities, will be held in one of the large hotels of Chicago, or at the Union League Club (the place to be definitely announced in the Chicago daily press). Col. T. W. Higginson will preside and welcome the guests, and Mrs. Ednah D. Cheney, M. J. Savage, Francis E. Abbot, Mrs. Anna Garlin Spencer, William J. Potter, Paul R. Frothingham, Mangasar Mangasarian, Jenkin Lloyd Jones, Dr. McGlynn, and others are expected to speak. Reception from 6 to 7 o'clock. Supper at 7 o'clock. Tickets for the supper to be procured at the convention, and of Secretary D. G. Crandon.

WORLD'S CONGRESS OF EVOLUTIONISTS.

PROGRAM.

First Day.

WEDNESDAY, SEPTEMBER 27, 1893.

Morning Session.—CONSTRUCTIVE EVOLUTION: Progress of the doctrine in forty years. Its present scientific and popular status. Its upbuilding and beneficent character.

Afternoon Session.—BIOLOGY, as related to Evolution. Darwinism, natural and sexual selection. "Survival of the fittest." Origin of variations. Heredity. Use and disuse of functions.

Evening Session.—THE HEROES OF EVOLUTION: Darwin, Spencer, Wallace, Haeckel, Gray, Youmans, etc.

Second Day.

THURSDAY SEPTEMBER 28, 1893.

Morning Session.—PSYCHOLOGY, as related to Evolution. The nature of knowledge. The doctrine of relativity. Sense-perception. The evolution of mind.

Afternoon Session.—SOCIOLOGY: The science of social growth. Man's relation to the earth and to his fellow-men. Evolution's promise for the settlement of social problems. The true conservatism of Evolution.

Evening Session.—ECONOMICS, as related to Evolution. The historical and evolutionary method as applied to political economy. Larger economic aspects of the question.

Third Day.

FRIDAY, SEPTEMBER 29, 1893.

Morning Session.—PHILOSOPHY, as affected by Evolution. The scientific method in philosophy. Spencer's Unknowable. The philosophy of history.

Afternoon Session.—ETHICS: The morals of Evolution. Growth of the moral sense. Its relation to prior physical and biological conditions. Harmony of intuitive and experiential theories.

Evening Session.—RELIGION: How it is affected by the doctrine of Evolution. Spiritual implications in all progress. Materialistic speculations untenable. The immanent and transcendent Power that makes for Beauty, Order and Righteousness.

THE FRATERNITY OF LIBERAL RELIGIOUS SOCIETIES IN CHICAGO.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIEND'S SOCIETY, second floor of the Athenaeum Building, 19 Van Buren Street. John J. Cornell and others will speak.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

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THIRD UNITARIAN CHURCH, corner of Monroe and Laffin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

AT ALL SOULS CHURCH the pastor, Rev. Jenkin Lloyd Jones, will preach Sunday morning. The Sunday School will hold the first session of its fall term at 9:30 a. m.

AT THE CHURCH OF THE MESSIAH Rev. W. F. Greenman, of Fitchburg, Mass., will preach Sunday morning.

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INTERNATIONAL CONGRESS OF UNITARIANS

To be held in Chicago, Sept. 16-23, 1893,

Under the Auspices of the WORLD'S CONGRESS AUXILIARY of the WORLD'S COLUMBIAN EXPOSITION.

(The arrangement of the parts subject to revision.)

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS
At Art Institute Building. REV. E. E. HALE presiding.

Saturday, Sept. 16.

THE UNITARIAN MOVEMENT.

10 A. M.—Its Representative Men..... Rev. Theodore Williams, New York
Its Theological Method..... Rev. M. St. C. Wright, New York
Its Place in the Development of Christianity.

*Prof. C. B. Upton, B. A., B. Sc., Oxford, England

The Church of the Spirit—Rev. Anna Garlin Spencer, Providence, R.I.

2 P. M.—In Literature..... Rev. Augustus M. Lord
In Philanthropy..... Rev. F. G. Peabody, D. D., Cambridge, Mass.
In the Growth of Democracy

Rev. Horatio Stebbins, D. D., San Francisco

Sunday, Sept. 17.

There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

UNITARIAN INTERNATIONAL CONGRESS

To be held in the Sinai Temple (Dr. Hirsch's), corner Indiana avenue and Twenty-first street.

Monday, Sept. 18.

3 P. M.—Meeting of Local Committee and Advisory Council in one of the lesser Halls of Art Institute.

8 P. M.—Reception in Unity Church.

Address of Welcome..... Rev. Robert Collyer, New York
Original Hymn..... Rev. F. L. Hosmer

Tuesday, Sept. 19.

THE HISTORY OF UNITARIANISM.

- (a) From the Sermon on the Mount to the Nicene Creed—Rev. T. R. Slicer, Buffalo
- (b) In Poland..... *Rev. Alex. Gordon, M. A., Manchester, England
- (c) In Hungary..... *Prof. S. Boros, Transylvania
- (d) In France..... Prof. G. Bonet-Maury, Paris
- (e) In Germany.....
- (f) In Italy..... Prof. Bracciforti, Milan
- (g) In Scandinavia..... Prof. Carl Van Bergen, Stockholm
- (h) In England..... Rev. W. Copeland Bowie, London, England
- (i) In Holland..... Rev. F. W. N. Hugenholtz, Jr., Grand Rapids, Mich.
- (j) In America: Unitarianism in Its Pre-Transcendental Period

Rev. J. H. Allen, D. D., Cambridge, Mass.

Unitarianism in Its Transcendental Period..... Rev. Geo. Batchelor

Unitarianism in Its Post-Transcendental Period..... Rev. J. C. Learned, St. Louis

Evening. UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.

Protab Mozoomdar..... Calcutta, India

A Representative Jew.....

A Representative Mohammedan.....

Wednesday, Sept. 20.

THE RELIGIOUS DOCTRINES OF UNITARIANISM.

- (a) The Human Roots of Religion..... Rev. F. B. Hornbrooke, West Newton, Mass.
- (b) God..... Rev. S. M. Crothers, St. Paul, Minn.
- (c) Jesus..... Rev. J. H. Crooker, Helena, Mont.

Evening.

- (d) Man..... Rev. H. M. Simmons, Minneapolis, Minn.
- (e) The Problem of Evil..... Rev. S. R. Calthrop, Syracuse
- (f) The Life Eternal..... Rev. M. J. Savage, Boston

Thursday, Sept. 21.

UNITARIANISM AND MODERN THOUGHT.

- (a) Scientific... *Rev. H. W. Crosskey, LL. D., F. G. S., Birmingham, England
- (b) Old Testament Criticism... Prof. C. H. Toy, D. D., LL. D., Cambridge, Mass.
- (c) New Testament Criticism..... President Geo. L. Cary, Meadville, Pa.
- (d) Social Problems..... *Rev. P. H. Wicksteed, M. A., London, England
- (e) Extra-Biblical Religions..... Rev. Geo. A. Thayer, Cincinnati, Ohio
- (f) The Hymns of the Church..... Rev. A. P. Putnam, Concord, Mass.

Evening.

THE PROMISE OF UNITARIANISM.

Addresses by: A Layman, Revs. Caroline J. Bartlett, W. C. Gannett, E. E. Hale.

Friday, Sept. 22. PRESENT ORGANIZED FORCES OF UNITARIANISM.

10 A. M.—American Unitarian Association..... Rev. Grindall Reynolds
National Conference..... Rev. W. H. Lyon
British and Foreign Unitarian Association

Rev. W. Copeland Bowie, Secretary

Transylvania..... Bishop Ferencz or Prof. Boros

Western Unitarian Conference..... Rev. F. L. Hosmer

Unitarian S. S. Society..... Rev. E. A. Horton

Unitarian Guilds..... Rev. B. R. Bulkeley, Concord, Mass.

Unity Clubs..... Rev. G. W. Cooke, Boston

W. U. S. Society..... Rev. A. W. Gould, Chicago

Pacific Coast Conference..... Rev. C. W. Wendte, San Francisco

Southern Conference..... Rev. G. L. Chaney, Atlanta, Ga.

In Australia..... Miss C. H. Spence

2 P. M.—Women's Meeting.

Evening.

Fellowship Meeting. In charge of.....

WITH SPEAKERS FROM ALL BRANCHES OF THE LIBERAL MOVEMENT IN RELIGION.

Names to be announced Congress Week.

Saturday, Sept. 23. 8 P. M.—Reception in Church of the Messiah.

*Those marked with an asterisk are not expected in person.

